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Saturday Lunch/Music

Barn/Nishimura

Sunday Lunch

Barn

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SATURDAY LUNCH

MR. NYLAND: Yah. Turning off the light is a very good sign, isn't it? Again the question is what will we talk about. I think we talk a great deal and it becomes of course monotonous and maybe sometimes boring, and still the question always remains for me: how much should we devote to theory, explanation, and even attempts of practice, and ordinary life? And when you become busy in your ordinary existence & how often do you really want to be reminded of Work? Because maybe I'm a little bit too insistent sometimes trying to tell you that you should not forget about objectivity, or that there is another purpose for your life than just what you are seeing, and the emphasis on a spiritual possibility as a development and an ultimate aim and the real aim for one's life is not really life on Earth; but that it belongs to that what is of a much larger aspect. And then when you are reminded or there is a meeting and you have to go, or you feel like not going and sometimes you play hookey, to what extent do you feel guilty, or do I make you feel guilty? Am I too much of a moralist? - a person who insists on certain forms of behavior in accordance with rules that such a person knows, or based perhaps on his own

experience and then wishes to communicate it to others in saying that that is the way it ought to be done. Do I leave enough room for you? Because I don't want to insist that you ought to do this - I've said it many times - to do it because I suggest it. I cannot expect even for you to have that kind of trust. Because you have to live your own life and I live with mine. I've come to certain conclusions based on experiences; I have opinions quite definitely. I sometimes am very strong in saying it. Can you take it in the proper way? That is, that you just listen to it and not immediately say that you ought to, until you have gone through a rather lengthy period of considering it and taking it one way or the other, looking at it, going around it, see if it actually can fit. Does it belong to you? And not taking simply because I have said it and my perhaps even narrow-minded way of being, having lived a certain life in connection with search for objectivity. And although I can prove to you, at least to my own self-satisfaction, that the road of objectivity is a very obvious one, you may not at the present time in your own experience really agree with it. And for me the question is: do you feel that you are free to do what you wish to do? Am I becoming or have I been too pre-dominating?

I hope you excuse me that I talk about this because it is very important for you to know exactly what you should do even if you listen to me, even if you read ALL AND EVERYTHING, even if you try to understand Gurdjieff. You will always have that kind of a decision to make: what good is it in your life and what kind of determination will you make time and time again on birthdays, or at parties, or at certain times of the year, that you for yourself decide more and more this is what I really want and not because someone else has told it to me.

For instance I mention cooperation. Sometimes I do mention

volunteers. We talked the other day about the kitchen, about the women, and I said it is necessary that a kitchen is clean and that we should not have any cockroaches. Now maybe you don't agree with that. Maybe you can live very well in a surrounding of your own which has too much dirt. And the different tastes that people have about what ought to be is decided first by yourself, and then if you disagree with what you are doing maybe you can look for something else. But when I throw out this whole idea - let's all get together, let's clean up the kitchen, let's make sure that there is no further dirt - of course I say that because I think that a kitchen actually has to be that kind of a place, and I ask for your cooperation. And maybe you are not in a state of wishing to give it, and then what will you do? Because I have to rely to some extent on your conscience and that kind of a conscience that I interpret the way it ought to be. And you cannot avoid it when you want to listen to what I'm saying. The only thing to avoid it is for me not to say it. And I must say it because to some extent I'm compelled to base whatever I'm saying on experiences of my own. And it is that kind of a desire of wanting to communicate that to you and simply let it go at that, and not even insist that it is being followed up.

Now that's a very strong statement because if I say something of course I'm interested to see, if it involves some kind of activity, that one tries to become active in that sense. And you can very easily say to what extent have I a right to expect that, that you would want to follow in that direction. I cannot solely base it on trust you might have in me, because even that can be quite temporary and it can be under the influence of me saying it in a certain way, that you are affected for that moment, and then when you get home and you look at it more, let's call it even objectively, from your own standpoint you may not wish to agree. And then what will you do?

I think you will have to make constantly such decisions for

yourself. You have to make sure that that what you are doing is the right thing to do. And that sometimes you may be in doubt and you have to consider that doubt as something that belongs to you, that maybe prevent you from doing the things that perhaps ought to be done, but you cannot do it because you have no force, no desire, no particular attraction to that what could be accomplished. So it has to be very clear for you first: what kind of a person do you wish to become? In what direction do you think that your life is entitled to obtain certain conditions of life, in which way your life can be expressed, and to what extent is there responsibility for the following up of the force of life within you in certain directions. I don't know how logical you are in such thoughts, and that many times a person becomes simply a follower.

I think that in the world in general there are 20% people who take initiative. I think 80% are just followers because they cannot take an initiative, or they don't want to, and to some extent it's easy for them to take what someone else says simply because they have no choice of their own. That I still call following the line of least resistance, and I think that 20% is a very small percentage. And what we really try to do by having gatherings at the Barn is to increase the 20%; that is, that many more of us, not having this division of 20 and 80, but at least half of us will definitely know what they want to do, and hope for the future that it is possible for them to do it, and that they become satisfied with what they are doing and the way they are living. And in that sense of course become independent, although quite logically they will be affected by a variety of different influences; from reading, from hearing other people, from considering for themselves, from prayer, from contact with whatever it is that they wish to have contact with, coming to a definite conclusion. At times the conclusion cannot be as clear as they may wish. And that's why I say this question of living in doubt or to give even the benefit

of the doubt of one's own psychological state in the way then it happens to be, and in accordance with what we call as objectivity to accept of oneself, that one has to be in that kind of a state of being in doubt. And I think that's where it starts because you don't want to remain doubtful about yourself.

I think it is possible that gradually certain things can take place which are much more determined, and in that sense you have to follow then, because you must know that you need it, a conscience. And the conscience and the development of that conscience in accordance with your own thoughts and your own feelings, and the interpretation of that whatever you are doing regarding the influence on others, that you take in the influences from others on you, and that you are not alone particularly when you are living here at this Barn in a group. And how much value you will want to attach to that what are the requirements of the group, as against that what are the requirements of yourself. And also then I feel that you have to consider how much are you going to pay for that what is a group affair? And how much do you wish to remain within yourself?

I think about that several times in connection with activities. There are people in activities of course who still remember that Work exists. But gradually also from them some don't want to come anymore to meetings. They just want to be a little bit, I call it hangers on, perhaps even profiting by that what exists without, I call it, making a payment. It is not a payment to the group; it's a payment to themselves. And when they don't come to meetings, or the Barn, or don't appear, than only on very special little bits of meetings where there may be something to be gotten, I don't really like it. And I don't think that such people belong. It may be a temporary affair, and maybe for a little while that it is necessary to make up their mind; but I think a mind should be made up within a reasonable time.

And so I look at a group like today. I'm glad it's Saturday. I haven't been here many times in the last, I would almost say, last year. We talk on Saturday now of what will happen tomorrow. When I come only and sit at lunch on Sunday, there is only an afternoon left. Now there is a full day and a half still ahead of us. There is also a meeting tonight. There is also trying, an attempt I make, to remind you of Work. There is a chance that you will sleep about it, that you then tomorrow morning remember why you are here and wish to be with the Barn and activities on a Sunday, sometimes at a sacrifice for yourself because you have your own business to attend to. You have your own house, you have your own requirements, and your responsibilities. And still I seem to ask of you that you come here in a certain state - a willingness to cooperate. I even say maybe we should work in the kitchen and clean it up. Maybe we should go and see what tools there are and transfer them to another place. Maybe we should have in mind something that could be of benefit to most of us and which I called the other day, Co-op. The better word is Chardavogne Px. That is really the word that I would like to use. I say for benefit for all of us to work together to see if it is worthwhile, to see also if, when it is not worthwhile, that we have the strength not to continue in that direction, and simply write it up to a certain form of experience which did not give the desired result.

What I'm really saying is that there should be cooperation in attempts among ourselves for an aim, which aim is not primarily in the group but which aim is in your own life. And to what extent you feel that that is right, to that extent you will wish to belong because it is not simply for the group as a whole and not for others; it is for your attitude towards your own life and your own Soul. If it is a question of building that kind of spiritual quality, or to be able to live longer than your physical body will allow you, that there is

a relationship possible for you during this particular period of your life to associate with strange, maybe, but nevertheless existing forces which belong to the totality of - call it, universe, at least having some universal quality. And that you find more and more a relationship which is useful to you in your present existence, so that then the many things, if this contact with the spiritual world - and which we usually say religiously contact with God - is actually possible as an indication of heaven coming to Earth, or taking it in our ordinary sense of an 'I' created which then tells us about what are the conditions of consciousness and conscience, then I think, you see, that emphasis has to be much more on that kind of a desire and then all other things - including volunteership, cooperation, kindness, and caring - will be added to our own state for wishing to become a man.

That's why I talk about it now on a Saturday so that you have time, so that you can think this afternoon in the midst of all the different activities you may be engaged in. I would suggest, and again I suggest it, it does not mean you have to do it, for God's sake understand that. I'm not telling you what to do. At most I tell you what I have tried and that for certain reasons I believe in it. You are, in whatever you wish to do, completely free, and I will not accuse you if you don't. I may be sad that sometimes when I say things you don't understand what I really mean and for what reason I say it, and you may also twist it around and you even can accuse me. All of that doesn't matter very much when it's a question of spiritual development. *Ça va, ça irá* - that's the way it will go. All of us will come to the end of our physical life on Earth. And so I suggest: can you stop every half hour? Can you allow yourself to call your mechanicality to account, to see what you have been doing, to see if for one or two minutes you can commune with something of

a higher nature which, if you can believe in it, definitely will mean that it is of importance to you. And that's all I suggest. So that maybe meetings or talking about Work - a Wednesday or a Tuesday or a Thursday lunch - that it is not too much for you to come, to take part in it, to see if anything desirable can result, if there is a possibility of really being sufficiently affected, that something is touched within your essential qualities, hopefully that what is most essential for yourself. That then it will give you a desire, an aspiration, because so far suggestions only have an effect to create an aspiration. But then if there is that wish to use that kind of an impetus, that kind of an influence, you have to do the job; that is, you have to make it into an inspirational quality; that pertains to your life, not as I say again and again primarily to the Barn. It belongs here; the Barn helps you. I don't accuse you. At times I can feel sad, I can look within myself, I can also say that I'm a stupid fool, that I don't know what to do and how to tell you. And all I can say is I do my best and maybe the best is not good enough.

I'm perfectly willing to understand that for myself. I have no further desire for anything else but just to keep on being in the way I believe being ought to be, in the way I believe a kitchen ought to look when it is used for purposes of cooking for the group as a whole. That it is really not right to tolerate dirt in any kind of a form, the same way as I know it is really not right to tolerate anything that has to do with a negative quality unless it is changed - the energy to be used for the purpose of climbing up, as I many times call it, the vertical pole to heaven, or to bring down from heaven that what can be helpful here to understand the conditions of this Earth. That we take paradise and mix it with hell to create purgatory. I hope we can Work in that way a little

bit, and again I say it's only a suggestion. You do what you wish in accordance with whatever your desires are. You do it in accordance with whatever is there of your own conscience; it's not my affair, and I don't want it to be my affair. I've nothing to say about it.

I do not know if Gurdjieff would speak like this. I remember him making statements, I remember him giving instructions for the sake of having to make a decision. I do remember very well that he never inquired if one followed up on it or not, even if that what he gave as a suggestion would be of benefit to himself. And perhaps that's the best way to leave this, to see what you can do for yourself of whatever you wish. And in the evening to see what you have done today and, before you go to bed, that then in that period of rest there will be a chance of collecting yourself and being able the next morning to remember yourself, to see what is important for you - not your body, not the particular thoughts and feelings, but that what is the reality of yourself as essential essence. That, after all, is the sole foundation upon which Work on oneself has to rest.

Drink to Gurdjieff. Try to remember him and then, because of that, you may be able to remember yourself.

And so, Victor.

SATURDAY MUSIC

MR. NYLAND: So it is all the time a division of one's time: how to spend it, for what. If you want to know what is the most efficient way you have to know the result. Then at least you can measure to some extent how much time is necessary, how much energy to reach a certain result. What's our result? Or really what do we wish - as a group, individually? What is it we want out of our life? I think that's the question that all the time must come up when you talk

about Work, when you talk in general with people, when you are busy in an activity, whenever you spend your time eating, drinking, sleeping, talking, studying, wanting to find out, spending your time wisely to get the results for something. What is our aim?

I think about that many times because it is so linked up with our life here. And it is silly to say that our life here is only a stepping stone, I say silly because it means that we don't give it enough of an importance. It is a very definite step on which we start and stay and are for quite some time. And the moments and the time between being born on this Earth and dying are sometimes many years. And we don't know about the so-called years hereafter, and we don't know about the measurement, and we don't know about spiritual existence either. And so our guess of how to spend our time is really that we don't know what we actually want and for what, but that there is all the time some kind of a sense that that what we spend our time for should be utilized to the best of our advantage. And again the question is: what is our advantage? How should we spend it? In thinking, speaking, being serious, in laughing, in humor, in having enjoyment, in satisfaction, in all kind of discussions about this and that and hereafter, or something a little bit closer by. Or how much time should we spend in developing talents to be able to live better economically, to understand each other. How do we know about other people, what they wish? How much do we know about ourselves, what we wish? And sometimes I think I philosophize a little too much. I should probably keep on telling you time after time when we meet, for Work you must do this, if you actually want to grow up, you have to follow a very definite direction. If you are convinced that your life is made up of two possibilities, of which one will naturally develop because it is an earthly quality and belongs mostly to your body and the different organs which are in the body as long as they are satisfied and can

function. Or is it a question of a development of that what is potential, and that ought to be given enough food so that then what will you do with it? How much time should one spend in being serious?

And you see if there is a division between either, I spend my time seriously or I spend my time unconsciously, if there actually was a division of how much of one and how much of the other, so that the totality of time spent is represented by the energy I have, I think it would be extremely difficult question, because I never will know how many Sundays I should make and to which I would be entitled, how often I should rest, how long I should sleep and how much I should eat. Because all the time there would be something else in me saying: should I not spend it some other way? The same time that I'm now spending in being hilarious, should I not spend it in doing something else that is a little bit more becoming to me? And you see these kind of ideas that one thing should follow another always is frustrating. And the beginning of simultaneity, an understanding of it, is that that what we wish to live on Earth should at the same time be attended to in a different way by a diversion of energy during the same time length for two purposes. One, an ordinary existence on Earth in what we call unconsciousness, and at the same time, while that goes on, energy to be spent for the purpose of what we say waking up, of becoming conscious and conscientious, of growing up we say, of actually developing into a more harmonious man. And then if that question is solved that way, we don't have to spend the time in thinking that we should do something else, provided we do the two things at the same time. And it is this question of simultaneity that will come up, because we cannot understand otherwise how we can actually develop. We're either one or the other. And many times we just spend time in doing whatever we wish to do in accordance with certain rules which are demanded of one, and then forget that we should do something

else of a spiritual value. And when we are engaged in spiritual values maybe the meal that has to be cooked doesn't get done, and the education of the children is not attended to.

How should one now learn to do the two things at the same time? You see it is possible because we have examples of it. We can hear and see at the same time. We have thoughts that keep on going in the brain in different departments. There are certain things we can do without our body which are differently oriented. We can keep on speaking while we shake hands. We can do many things at the same time even if they are differently I call it motivated, even if they would lead to different results, results which do not cover each other. When I eat food and at the same time clean my nails, it is a different motivation entirely. At the same time though I can do it.

And that is why when such a possibility exists already for us in an unconscious state, all we have to realize is how can it become a conscious one when that what I want to keep going is an unconscious one? And allowing me at the same time to become conscious and to utilize the existence of myself for another purpose. The two compartments in one's head, the one that is reserved, you might say for the development of an 'I', or that what could become of an objective value, is of course somewhere surrounded by unconscious departments, each of them requiring attention. And I look at it many times as a department store in which there are different departments and sometimes what you call concessions: people who set up a little shop in a department store by paying the rent and then have their own business only utilizing what is given to them for shelter. And for the rest their organization is absolutely their own. And while the regular business in the department store goes on, there is also something special that goes on at the same time. Of course it is many ways in ordinary life that we see it, and simultaneity is not at all a strange kind of a

concept.

Now when we apply it to the thought processes it becomes a little more difficult, because a thought does, at certain times particularly when the thought is rather difficult, does require time and energy, and to some extent even devotion. And at the same time the thought processes continue in an unconscious way, and also requiring energy it may be that there is not enough for one or for the other, not even for simultaneity. And that there is a diversion at that time simply because we are not used to it, we have not as yet developed the ability of functioning at the same time unconsciously and consciously.

And that is really what I want to mention, that you separate many times your attempts for Work from your attempts of ordinary life. And that of course when you are in ordinary life, something should go off in you as an alarm clock to tell you that at the same time you should also pay attention to something else, and give a little energy to that and continue in your unconscious state by doing whatever you wish. Now the trouble is that if we do that, our unconscious state is so habitual that there is no wish at that time to do something else in very ordinary things. As one talks and you become interested in what you want to talk, you see of course movements on the part of other people or of yourself. You notice it. You don't pay much attention to it and they don't require much energy, because you are engaged in something that is of interest to you. And you keep on talking and following a logical sequence of thought, and you come to certain results and conclusions.

What is required with Work is that what is necessary to be done for the development of an 'I' or to make an 'I' continuously functioning is an extremely difficult process. And although it should take place simultaneously with that what is unconscious, we don't have in

the beginning the dexterity; we don't even have any sense of what is meant. Because this kind of department of the brain, and a definite department emotionally expressed of one's heart, is not at all equipped, has forgotten, if it ever were equipped, of how it functioned. And if it starts to function, starts in its infancy. And therefore we do not know how to manipulate it, to take care of it, and we get too soon impatient and we believe that we ought to be able to do this and that. And then comes tremendous pressure that it is definitely required to remain unconscious.

Now that is of course true up to a certain point, because you keep on breathing and you live on this Earth, and you have to perform certain functions. And you want to continue with that otherwise it is not worthwhile, and probably if you are lazy in that respect you're not even a good human being. But when you continue to do that and it does require too much energy, there is nothing left for the wish to grow up, in the sense we mean it. That is the first difficulty, that we really don't want it because we do not understand why one should do it. And I think that ought to be cleared up first.

I listen many times to tapes from Groups Three, and there are discussions of different people who come. They don't know much about Gurdjieff. They've heard a little bit, they're interested because - well, it is intriguing. And they would like to find out a little bit about that kind of philosophy. So of course they start to ask questions, not about Gurdjieff, but really why they should be interested in that kind of a doctrine, if they call it a doctrine, or at least in that kind of thinking and wishing to do something with that thought in the creation of an 'I'. And before one has established a language between them, many days and many hours of discussion probably will go by. What is needed of course is an openness on the part of such people to try to find what is really meant, to be completely unprejudiced and to listen,

And then to see if that what is being said, provided it is right, provided it is said in the right way, can have a place in themselves next to what they themselves have thought already, and what perhaps when they are a little bit older has accumulated into some kind of a COMMON SENSE, or a self-reliance, or a knowledge, or a kind of a foundation of their own philosophy, and has established for them a certain conduct of their life.

And before the language is established between these two people - one trying to explain Gurdjieff and the other willing to listen but constantly comparing it, and having within himself, whenever he hears it or even when he feels it, associations of an entirely different kind which by themselves of course are quite all right because they have been acquired during a period also let's say of seriousness. But then the language that belongs to that, the language of associations which of course also exists, prevents a person to listen honestly to something that is quite new. And the reason I say it is quite new is simply that much of our learning is of course subjective, it is mentally reached, it is received in a certain way of mental facilities which are subjective in our terminology of the word. And together with that now, one wants to find out what is a way out in the sense of objectivity, which of course is a non-subjective something that we cannot define any further than only by negating the ordinary unconsciousness or subjectivity. That is a tremendous difficulty first of establishing a language.

If one can make a person believe that that what he hears has to be applied, you establish a new language of experience. And it is much easier to come to an agreement, or to continue to argue with that what you actually know and which is not subject to a particular language or an interpretation. The language that one finds is the language of expressing, with one's body, what one is and general behavior

forms. When one learns to read that language, then the discussion which goes on becomes illustrated by the example of oneself, and if that example indicates that it is a result of something existing within, which is definitely a result of an understanding of objectivity in some form or other, one becomes much more convincing in that what you want to say.

For instance, if the question of development for oneself is a serious one, if it is a discussion of a possibility of a relationship towards that what should become much more spiritual, much more in contact with higher forms of life or being, of that what is, that would require a certain form in which it is expressed. At least I cannot get away from it. I cannot understand that certain things are expressed as a joke, when the meaning of it is not at all a joke. And I come back all the time to that kind of an expression, even when one is serious, that that what is then receiving it should be in a becoming state of wishing to receive that what is serious. By serious, I mean that what has a quality which is different from ordinary, which is unusual compared to that what is the usual way of being. That the kind of sentences used are of a different quality, that the words which are to be used represent concepts which have a very definite quality in themselves, belonging to a level - I call it seriousness - and you might call it a level of wishing to grow up, when that particular process of growing up is a serious one when it is extremely difficult. When one talks in general about Great Nature as different from natural, anything that becomes natural and then is used for the expression of that what is Great Natural is a little contradictory. And I can never get over that. When people ask questions about Gurdjieff I always feel that they should have a certain definite attitude of wishing to find out by eliminating their own prejudices and having the proper attitude of wishing to

receive it in such a way that it falls on soil which then could become fertile. I do not know if you understand really what I mean. It does not mean that a person walks with a face which has really no expression at all or pretends to be religious.

(All right, Bob.)

(SIDE TWO)

I believe it is very difficult sometimes to talk in unspoiled language, because the usage of certain words and the way one behaves with it, the postures one has, the different habitual ways of expressing oneself, are sometimes so commonplace that it is impossible to introduce the word God. And still by God and infinity and such words we have definitely given a meaning to a concept which is surely not of this Earth. When one wishes to talk about it, you talk about it more or less in a hushed voice, and the whole idea of God Himself as a being, if that is actually what you believe in, and what you think higher forms of being actually represent, is the one in the presence of which as a being being there one has an attitude of, call it servility, humility, of bending down, of being in the presence of something that is much and much higher and more valuable than what we represent, and that then one comes to such presences of higher levels of being, God or any kind of an Archangel, any kind of any entity belonging to a hierarchy, any kind of spiritual entity which wishes even to have contact with us in this world, and comes to us in a certain form. And using for us certain ways of trying to express itself, which in itself is already difficult, I think it does require on the part of those who listen a certain attitude of wanting to find out what is really the truth.

Many times I think of Gurdjieff because there was no particular joking in the presence of Gurdjieff when he wished to teach. He

was also a very human man who, at times, could laugh very heartily, and there were jokes and amusements and so forth. But when it came to an understanding of what is life and what one really should do with oneself there is all throughout ALL AND EVERYTHING a thread of that kind of seriousness that, whenever he introduces Mullah Nassr Eddin in order to give a little bit of a different kind so as to relax you, whenever he wishes to say 'and now all joking aside' or 'now we have picked enough of the brains of someone else. Let's get down to business again and see what is what' - there was immediately in Gurdjieff, and in ALL AND EVERYTHING, and in his life, a very definite statement, 'now we mean really what we want to say about the possibility of a man becoming conscious and conscientious.'

I see this many times in different ways by which things are presented or the way they are written, and I remember when I was able to read that there was definitely an impression I got from a book by reading the first part of a sentence or leaf through it and get a feeling of the atmosphere. And that sometimes a book which was supposed to be quite all right, when I looked through it and discovered one or two different kind of words here and there used or trying to read it, and come to a conclusion that that what was being said was certainly not even literature but it was just, as Orage would call it, doggerel. And when it was very bad you know he coined another phrase. He said it was pupperel - so that what is sometimes used by reporters in a little newspaper. But when it is a serious book which has to do with the possibility of Souls, one is really forced to use a language of a certain kind and keep up the level of that kind of literature. I don't want to say that all such books should become scripture - holy script - I think it is not given to many to actually be able to write that. But you see the atmosphere created by a serious book is already expressed in the very beginning, and the first sentence

indicates the level of that what is within.

Now I may be prejudiced about it. I do believe in having been brought up in an atmosphere of church life and of religion, even to the extent that we were taught to apply it, or to see what we could do with it, knowing well enough that the Ten Commandments could not be followed, but at least there was a very definite something that we called forms of behavior required, partly by society, partly by what we didn't call inner life, but what was called the application of a religion within one's life. Maybe I'm a little spoiled about that and maybe perhaps even prejudiced, if you like. But you see there is, as I say, no laughing matter in Gurdjieff than only when Mullah Nassr Eddin wants to indicate the absurdity of certain situations, or gives a sentence which represents a root language in very simple words, as such even becoming very valuable. And this is what I want: to find for oneself in this Barn a so-called happy medium of being able to be simultaneously conscious and unconscious, that the consciousness is many times attempts to be conscious and are not always successful. And a continuation of an unconscious existence which does not interfere too much with an attempt to wish to grow up. Now what are requirements: first, your unconscious state, in which you are half-way asleep should indicate that you take care of that what you consider your life, your life force, and the responsibility you have for it. That, in that sense, you are a good unconscious man carefully weighing your words, doing things after you have thought about it, and surrounding yourself with that kind of a possibility of being reminded of the sanctity of your life but in a very simple form. When you make food you cook it well, when you have a kitchen you keep it clean, when you sleep in the bed you don't go back to the same thing without making it again every day. When it is necessary to wash your hands you wash them. When it is necessary to keep your

mouth shut in the presence of elders, you do that. And there are certain definite rules which belong to the realization of a man being alive, growing up, and gradually learning how to become an ordinary man: a man who does care for others, and who takes care of certain things as a responsibility. That is the unconscious part and it continues and continues; it never will stop because you will continue to breathe. It only stops when you die physically.

The other obviously is an attempt to become conscious, or conscientious of the utilization of that what is available, to see if it belongs. That is, if a kind of experience you have in an unconscious state can be understood in the light of consciousness. I use that now in this way, that if I do wake up in our sense of the word, that that what then exists with me as manifestation can stand the light of my consciousness and conscience. That's the criterion. If it can pass, in that sense, and can remain in existence when light of a certain kind of objectivity is shining on it, I can be sure that it can be useful to me. And the more permanent it can be made already by me now the more chance there is that it will remain as a possibility for myself, or a utilization by myself of that kind of a tool. The process of course obviously is a long one since there is no existence of 'I' in that kind of a form, not even grown up, not even benevolent and that it is necessary to work for that really.

But if one does, what is needed for the energy to be able to give this 'I' and, in its functioning, energy? It begins always with the wish within oneself to do something unusual which is right for oneself in moments in which there is a realization that that ought to be done, because unconscious conditions can sometimes not be tolerated, and one wishes to establish a possibility of what we simply call freedom from that kind of bondage. In the second place, when it starts to exist, it is always the application in one's daily life, in the

unconscious states. It is not a result of a contact with God in prayer. That can take place and one hopes that wisdom is given. But even when it is given it still has to become your own. And many times we say we wish God could be within us, or we say could heaven come down to Earth, or to make heaven within. And whatever there is in the Bible that you can remember, it always is an indication that something which is not here is wished for. So we say simply - I wished an 'I' to be here, not in the sky, not in heaven. I would like this 'I' to be here in contact with me when I'm subjective. And then to tell me what I should do to convert subjectivity into objectivity as energy forms. It's really very simple. Because it means quite definitely I need my life as I live it on Earth. Of course when it has to be simultaneous that what is the search for wanting to become a grown-up conscientious and conscious man, if that is simultaneous with something there is only one thing it can become simultaneous with, which is me as I am now and hoping that I can grow out to that kind of an aim. I could of course say it could be simultaneous in existence with God, or higher forms of being outside of this world and outside of myself. But that has extremely little meaning because it's not available to me than only sometimes perhaps as an experience which I cannot understand, and most of the times, as an imagination only. And I have no means whatsoever to make reality of it.

I can make reality of that what I create because, when the creation is a result of my wish, it is possible to endow it with certain properties in accordance with another wish of mine, that this 'I' should behave in a certain way for my good. And then, I've explained many times, the imagination becomes a reality which I can understand even in a subjective way. As soon as there is an observation process going on and impressions are received by 'I', which come from me and my so-called unconscious reality, creating then in 'I' a different

kind of a form of understanding, and I call that a knowledge which is out of this world because it is truthful or objective.

Now I start with that kind of a concept of 'I' not as something that is solely my subjectivity. It's not a result of any kind of a thought or any kind of a feeling, or any kind of imagination on my part that I cannot proceed with. I create it as something that I say, an entity of that kind ought to exist. My wish extends as far as I can go subjectively. That is limited by the form I create. And when I wish this 'I' to operate, I ask for help, and I hope then that life can enter into that 'I', which life comes from Above, If that is the case, if my attitude is that serious, then there is a possibility that the reality of such life existing in freedom is willing to be bound within my 'I'. And although the 'I' has different properties which I call simply objective, and not bound by a variety of things that are still in my subjective world, for the time being, when it functions for me, it has taken on also a form and I hope that afterwards this form will disappear with the increased understanding of my own.

When I once know what this 'I' can do and is willing to do and where I wish to rely on it because this 'I' is endowed with benevolence, it becomes a reality for me of a very definite kind which then, belonging to me, becomes my guide. I take nothing away from anyone. I don't even ask God to give any more than that what is required for the maintenance of the life within my 'I'. And when this 'I' can function simultaneously with the conditions which exist in my unconscious forms and behavior, then there is a simultaneity which can take place by feeding that what is necessary for the unconscious existence - just enough to be able to keep going, sometimes quite definitely satisfying its' own life by bread and water. And the other, the continuation of the wish in giving energy, derived from

myself in my behavior by accepting such behavior, and particularly forms of energy which are in this behavior, which then, under the influence of the wish for the continuation of 'I', are going to be used as energy for the maintenance. I make reference to little bits of frictions, things that are done a little bit against the grain, where one makes oneself do things out of the ordinary a little bit, just enough, to go against what is one's own little wish and do it now with a wish which is tinted by the quality as if coming from Above.

You see, when I'm serious that kind of quality can exist. If I continue to live my ordinary life sometimes I say, with too much humor and too much hilarity, there will not be energy for any 'I'. An 'I' even in existence, realizing that what is taking place, will leave you. In order to keep it you have to feed it. You have to have the proper attitude towards it. You have to continue to create conditions, as I say, which are a little difficult but which have energy, that the negativity of oneself can be converted into something much more worthwhile. And instead of running down the gutter as energy which is lost, it could become, under the influence of consciousness, something that actually you could profit by, and could help to form within you a Kesdjanian body and a Soul body. Maybe we leave it at that.

I wished you would think about the simultaneity, of that what comes together at the same moment. Because in the concept of doing that as Work, one understands many things in relation to this telescoping of time. In the realization of looking at one's life by seeing birth or conception and final death of the body, the totality of all experiences given on this Earth becoming, from a cosmic standpoint, just a point, or a moment in time, free from all dimensions of the law of seven, and reducing - you might call it reduction, simpli-

fication is probably better - into the law of three, in which then that as a triangle of DO, of FA, and SI DO, representing the totality of experience for oneself in a process of growth, becomes one in the wish to create an 'I' for the benefit of further telescoping that what exists into the point of an understanding.

We will talk more about it in detail about what to do with negativity, what to do or how to make a little friction, how to go willingly against the grain. How to make one's life more worthwhile instead of following that what seems logical and plausible, and is in line with what one oneself wishes, and is limited because one is extremely limited in a subjectivity that only when objective elements enter, one can take that what is negative and change it into positivity. That what is friction, to take for the purpose of utilization for the building of that what is worth more than the energy represented by the friction only. That that what is the influence of one force and the other is converted within oneself without eating each other up, to be utilized as an expression between the two in the creation of what is called a force field, sometimes called a magnetic field. We are familiar with that within electricity of what takes place when there are two of such discs which are both charged and put together as close as they can without touching each other. The whole principle of a dynamo is based on that. That, in the creation of that force field, something is converted into a different form of energy which we call simply sometimes electricity.

I think one must learn in life, I've said several times life is still a school, and maybe after some time you can get a diploma to entitle you to the next school of higher learning maybe gradually going to a school as a university where esoteric knowledge is given for the fulfillment of your dreams.

So maybe Gurdjieff, maybe you remember him. Maybe it has a

meaning that you wish to do certain things which he indicated for yourself thanking him but not imitating him. To Gurdjieff. And so I wish you a good Sunday.

Goodnight, everybody.

SUNDAY LUNCH

MR. NYLAND: Maybe that won't get you quiet. You don't see the light go off and you don't hear the cassettes being started. When we had tapes it was much more clear, wasn't it? Huh?

So now it's so quiet I don't know what to say. All right. We start first with telling you that those who know my sister, that she is sending her best wishes for everybody who remembers her. I got a cassette from her talking about Work and also as you probably know someone recently from Texas went to Germany for his personal business. He is living in the neighborhood of Holland, and they have had already a meeting with the three people which were in Holland - my sister, and her daughter and a friend. And so there is the beginning now of something that might be a little bit more permanent than at the time I gave a talk and it kind of watered down. The result is, I think, that my sister wrote several questions which I now have to answer, so it means a little bit more work for me. But for the sake of growth of ideas I think it's very much worthwhile. It's interesting to look at it that way, as something that gradually starts to grow, and where it comes from and what particular indications there are, and at the present time still in the mind of different people, not knowing in what direction to go, that sooner or later they do find out and somehow or other we get some information from

them which then, as you now know, makes up the correspondence we have with different people.

The arrangement we are making now for people now who are here gradually to take over some of that correspondence I think is working out quite well. And I hope that you will have the time to do it, the same way as the time which is necessary for answering tapes, but also that there is much more of a totality of an interest of wanting to do this for the sake of the dissemination of the ideas of Gurdjieff. And in that way there should be more solidarity, I call it now across the country, if it could exist. It is something that can grow when it is alive. If you don't keep it alive of course it will die down. The people who write for a little bit of interest, when they are not answered then of course they forget about it or perhaps they even start to swear and curse about these people in Warwick who don't answer letters. A great deal of that kind of correspondence is a little bit nonsensical, and it becomes difficult to answer such letters in the right way. Because what will you tell a person who perhaps already is a little bit too prejudiced, or expectations on his part or her part of what it ought to be, and you want to write a letter just simply about what is the meaning of Gurdjieff. But it's a very good attempt, and I think that we can continue with doing it and it will bring about much more solidarity among ourselves.

I think it's sometimes worthwhile, if you take such correspondence, that you read such letters at your small meetings. I'm looking constantly for the means of bringing people together regarding their inner life. Because that, after all, is what Work means: the development of that, we say Work on ourselves. Our Selves is our inner life - it is written with that capital 'S'. That is what we wish to know, although we use, as a means, Work on our small self by observation. And the collecting of data which are honest and truthful is

the bridge to reach the condition for one's inner life and that then that kind of material can be used for the building of something belonging to one's inner life and the development of oneself. When the self with the small 's' goes over into the Self with a capital 'S' the result of Work is simply that that what is within oneself starts to develop. That what is within is called upon by heaven, wishing to enter into anyone who wants to grow up and then, by means of a developed inner life, he will be able to enter the kingdom of heaven.

What we call inner life of course is Kesijanian, is Soul. And that has to be developed because we assume that there is not enough as yet to do very much with it. And that ultimately the purpose of the growing up of one's inner life is that it would replace outer life, that the manifestations of oneself gradually will become tinted with a different kind of quality, and usually you might say spirituality. And I talked about that last night, of that what one wants to do and how it ought to be taught, or what it is that is represented by Work is not to be explained in terminology of words. But that it has to be translated for oneself first into an experience, and that then the experience of course becomes apparent in the behavior of people. And when they then, as behavior, can be seen or recognized by someone else, that is the language of Work. So it is not the words of Gurdjieff, and it's not the words of ALL AND EVERYTHING. It is that what is taking place in you. And the translation of any kind of words, any kind of influence of esoteric knowledge on you must show up somehow or other in your behavior, first in the relationship you consider yourself to be, in which you have a distinction to make between outside and inside, that what you wish to express more and more, if you dare, with your inner life - not on your sleeve but within you, in your heart. And in the third place the establishment of relationships between us, the knowledge of each

person existing, the way they are and the reason why they are what they are. And then, in an understanding of that kind of exchange with them, that they will feel more inspired as a result of the aspiration which you give them.

You see here Millie and Mariana. They go into their seventh year. Six years of contact with Work, and I don't want to be nasty in any way, but just as a little bit of a humorous remark: do they show it? And it's not critical in any sense. It is really to what extent has Work helped them? Of course I ask myself that question many times, and it's not only six years. It is a long time, and how much do I show? Or even that what I show, how much am I really within, and what is the level of my being? And in comparing it with my inner life as it used to be and what I now understand of it, and how it becomes sometimes expressed in the terminology of ordinary behavior - all of that naturally remains my own affair. But you have a perfect right to judge it and to see if that what you see is sufficient as an example or that you still could become critical about it.

If you wish to be critical I would almost say consider yourself first. And then if you feel that there is a reason for telling what someone else should be, I do believe you have a right when you have Worked. Work on oneself is an energy which has to be used for yourself first. Work on yourself, when there is extra energy, can be used as Work on someone else. Work on yourself first creates conditions within yourself for the possibility of a development of your inner life. When there is extra energy, as a result of objectivity entering into your life, and because of the contact with that what can exist with levels which are higher and which then benevolently give you energy from Above, you have a right to use that energy also for the creation of conditions outside of yourself. So that then that kind of an influence on others can be returned to you in the form of,

call it a satisfaction, but again with a definite responsibility attached to it. The more you wish to give to someone, the more you are yourself under that kind of an obligation to apply it for yourself.

I said last night that we will talk more in detail about going against the grain, or the usage of negative energy, or energy as contained in a negative state. We'll do that at certain meetings. I hope you can ask questions about it. For the next couple of weeks I would like to be in closer contact, particularly regarding meetings because I feel that maybe - I do not know for sure - maybe it is necessary to remind you oftener. Maybe it is necessary to bring into your life the requirements of your inner life development. Maybe you should be more open. Maybe I'm at fault of not poking enough and sometimes, as I said last night, perhaps I even do too much. We will see. At times it is like waves which come over me that I say I ought to be more concentrated. After a little while I go in the sinus curve at the bottom, and then I don't do what I set out to do. Every attempt is subject to that kind of a law of vibration rates. And when it comes to a point where I feel it ought to be done, there is more energy with that wish, hoping then that the result will be commensurate to what I wish to give, or can give, or hope I will be able to be, let's say, like a channel through which such energy can flow.

What do I wish for these two? Young, growing up, a whole world ahead of them, continuing for themselves to understand what is the meaning for their life. To grow up to become good women, really understanding their place of what is required for them, how to grow up, how to live, how to become ultimately a Soul. How maybe, even on Earth, they could become an individuality if they wish to continue to grow and use the right means for growing, almost I would say,

eating the right kind of food but being able to discriminate between that what is right for their inner life and not to judge that kind of a taste by the desires of one's outer life. I want to drink to them. For me they belong very much to this Barn and they enable me to give certain things to, which I don't have to do, and to carry them out I hope that I will have then more energy for doing certain things which I also believe ought to be done.

To Mariana and to Millie.

END TAPE

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